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THE LATTER-DAY SAINTS'

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"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness" (ISAIAH 29: 18).

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CONCERNING THE BRASS PLATES.

BY THOMAS W. BROOKBANK.

(*Continued from page 436*).

ATTENTION is now particularly requested to the circumstance that the mirror, or brass plate, upon which Isaiah was commanded to make the record of his prophecy is not spoken of as something with which he was not already familiar, since no instructions were given him as to how the plate should be fashioned, nor of what material it should be made, etc. There is a strong inference sanctioned thereby that that particular plate was not the first one by any means that had been used in a similar manner. From this standpoint it appears that the idea of *greatness* which is associated with the roll, or mirror, or plate of brass, does not have reference to the dimensions—length and breadth—of that one particular plate; but rather to a number of similar plates which together formed a *great roll*, or *book*.

While freely acknowledging the learning of the reverend author of the foregoing quotation, we think he made a manifest oversight of conditions when he was penning one of his statements, and so the liberty is taken of challenging the correctness of his position. The Doctor says that the reason Isaiah had witnesses present when he did the recording of his prophecy was that it might be made sure that the prophecy was uttered and written before the events occurred. But is it not very evident that the writing of the prophecy, even in seclusion and without a single witness, and its prompt publication among the people would be all that would be necessary in order to show beyond the reach of successful denial that it had been published before the events to which it related took place? By writing it beforehand and then simply handing the copy over to the Priesthood for perusal and care, Isaiah could have got all the witnesses having the knowledge in mind that the case required. The

writer is of the opinion that the prophet had a far different object in mind for taking those two men with him when about to do the work of recording the word which the Lord had just given to him.

And now, what was his object? Having shown quite clearly from entirely disinterested sources that the ancient Israelites did record Scripture on brass plates, indirect confirmation is thereby given to the Book of Mormon statement that Lehi and his people did get possession of some sacred brass plates upon which the prophecies of Isaiah, together with other Scriptures, were written. Now, since neither Jew nor Gentile of the Old World is able to tell us what has become of a single one of those brass plates, what is more reasonable than to think that they actually were carried away by Lehi? There is certainly good ground for taking this position, since the sudden disappearance of the plates from among the Palestinian Jews is fully accounted for in this way, and in no other way so rationally, and it follows, too, that the plates were engraved in Egyptian hieroglyphics, just as the Book of Mormon claims; for whatever the probability (aside from what the Nephite records say in the matter) that Lehi did get Isaiah's sacred plates, there goes along with it the same probability that the plates were engraved in Egyptian characters. We can not think that a people who would give their all and risk their lives to obtain possession of the word of God, would make a false statement respecting the system of writing employed when that word was engraved on certain brass plates. From this point of view a very plausible reason why Isaiah took witnesses with him when he made a record of his prophecy on them is quite apparent. The translation of the Hebrew into Egyptian hieroglyphics was not an easy matter by any means, and if we allow that the prophet took with him men who were skilled in such work of translation in order that the greatest accuracy possible might be attained through a critical selection of the proper character to be used as the work progressed, there will be no question in the mind of any reasonable person as to the wisdom or necessity of having witnesses or assistants present when the recording of Isaiah's prophecy was done. The parties directly concerned in the prophetic utterances, besides every Jewish priest, together with the rest of the Israelitish people, and more than all, God himself, had a right to be assured that the work of translation had been faithfully done and could not be bettered by merely human agencies; and so we think it was done by an agreement of the three men of God respecting the proper character to be used.

On another occasion Isaiah refers to the material or the materials upon which his prophecies were to be written, as the following text manifests: "Now go, write it in a table before them, and note it in a book, that it may be for a time to come for ever and forever" (Isa. 30: 8).

More than one kind of material of which ancient books were generally made are referred to directly or indirectly in this passage of Scripture. Some of them are of substances of a quite perishable nature, such as papyrus, parchment, linen cloth, etc., and another, in a class by itself, it is a *metal* prepared in tablet form for graving upon. The latter part of the text can have no reference to a book which was made of the former kind of materials, and which was to be used on this occasion, since no book of that kind could endure "for ever and for ever." But if we take the words "and note it in a book" to be parenthetical, in which case they may very properly have a place at the close of the verse, the rest of the passage in logical connection will read thus: "Now go, write it in a table" (or tablet) "before them that it may be for ever." It is apparent that two copies of the prophet's words on this occasion were to be written—one record to be set down on the ordinary material used in making books, and which very likely was to be used in public services, and which, when worn out by use and age, could have its place supplied by a new copy taken from an uncorrupted standard; while a second copy was to be written or engraved on a table, or tablet, unquestionably of metal since it was to endure "for ever and for ever." A *metal* tablet would be indestructible with proper care, and at the same time the record on it could not easily be corrupted. The word of God engraved on metal such as brass, for instance, would serve as a standard of *purity* till the end of time. This interpretation of the text seems to be fully warranted by it phraseology. There are so-called Doctors of Divinity who hold that the table, or tablet, in mind was nothing more than a board covered with some kind of wax in which the words were imprinted; but these interpreters of the meaning of the word *table, or tablet*, in this case evidently must lose sight of the circumstance that the tablet was to endure *forever*, which a board covered with wax certainly would not do, and it is not consistent with the Lord's way of doing things for one to think that He would direct His servant Isaiah to write a divine message to His people in any kind of wax spread on a board or other material if He intended to have his words endure in purity for ages. A writing in wax could be corrupted with comparative ease by designing, wicked men, while engraving them on brass plates would make corruptions of the text quite difficult, and when the characters used in the writing were Egyptian hieroglyphics alterations in the text were impossible save as a few Israelites who understood the Egyptian were concerned, and any one of them who tampered with the record could be readily detected. The guilty one could not hide himself among a large number of Jewish Egyptologists, for no large number of them existed, as one may think.

It is to be remarked, too, that Isaiah was directed to make the record of the prophecy in hand "before them," that is, before

witnesses as the evident sense of the words signify. This is precisely the same formality which the prophet was required to observe on another occasion when, as we have already seen, he wrote one of his prophecies on the brass plate, or mirror, and which in our common Protestant Bibles is called a "great roll." Save that there is in this instance a command to *note* a copy of *the prophecy in a book*, the text in hand practically contains nothing more or less than is found in Isaiah 8: 1, 2, and therefore the respective passages point with about equal force to the conclusion: (1) that the Israelites did write Scripture on brass plates, (2) that the writing was done by the use of Egyptian characters, though the second conclusion is not so manifest as is the first one.

Another text where the use is mentioned of tables, or tablets, for writing upon is found in Habakkuk 2: 2, and reads thus: "Write the vision in a book and make it plain upon tables." Interpreting this passage in the light of the quotation from Isaiah 30: 8, the meaning apparently is that the vision should be written upon tables, or tablets, that *it* should "*be for a time to come for ever and for ever.*" Since the evident purpose in writing Isaiah's prophecies on tablets was to ensure their uncorrupted preservation for ages, why should we not conclude that the vision given to Habakkuk was written on tablets with a like object also in view, and, consequently, was to be engraved on metal, which, it goes without saying, would be of a kind identical with that used by Isaiah, namely, brass, in order that the whole book or collection of sacred plates might be of uniform material. It is to be noticed, too, that it is only when the order is given to write the vision on tablets that the command to "make it plain" is expressed. It is not illogical, therefore, to conclude that the injunction concerning the *plainness* with which the writing on tablets was to be executed, was but another way of telling Habakkuk to take witnesses or assistants along with him when he did the recording, just as we have seen that Isaiah did in order that his prophecies might be *made plain* when written on metal plates. Habakkuk was not directed to make the vision plain when he wrote it in the book which, doubtless being intended for public service, would be written in the common language of the people, of which the prophet very probably had a very ready knowledge, and so could himself do the work acceptably to the Lord; but there evidently was some special reason why Habakkuk was commanded to make the vision plain when writing upon tablets, and the explanation of the matter as just given seems quite plausible in view of what Isaiah was commanded to do when he wrote certain of his prophecies on metal plates.

There is enough said in the text from Habakkuk and elsewhere in the Biblical Scriptures, by the Chaldee paraphrasts, by the Jewish rabbins and by Dr. Clarke to show unmistakeably that

the Israelites made use anciently not only of papyrus, parchment and other perishable materials upon which to write the word of God, but that they also wrote it upon metal tablets made of brass. We find, too, that plates which were certainly made use of by Isaiah and Habakkuk respectively on three different occasions, when three different prophecies were recorded, were quite numerous enough, when of a convenient size, to make a respectable and remarkable collection—enough to make a noteworthy book or roll, to speak in ancient Jewish terms, and capable of withstanding the ravages of time, being made of brass.

(TO BE CONTINUED.)

THEOLOGICAL ADVENTURE.

THIS is the title of an interesting article in the July number of *The Hibbert Journal*. In it the author, Professor John Wright Buckham, of Berkley, California, says:

"In spite of its fossiliferous representatives and its benumbing by-products—which after all are common to all absorbing pursuits—theology is nevertheless a most essential, a most fascinating, a most human study, no defunct and dreary discipline but of vital interest and concern. Instead of being a dryasdust obsoletism, it is an ever fresh field for *spiritual adventure*. It is a quest of reality, the pursuit of a 'flying goal.' It is time for an autobiography entitled 'The Adventures of a Theologian.' It is a false idea of adventure which locates it in the outer world alone. The real adventures are not on earth or sea or air, but in the mind and heart. The enterprise of truth-discovery, of finding one's way through the enfolding mist and darkness to firm land—could anything be more absorbing, more adventurous, more worth while, more full of risk? There is as much risk, sitting in one's study surrounded by the books that pretend to chart the boundless ocean of ultimate truth, and fail, while his mind launches out into the deep, as there is on board a submarine-chaser or an Arctic-explorer. Do not the 'magic casements' of his study 'open on the foam of perilous seas?' Many a soul voyaging through strange seas of thought alone has been lost on these wastes of water; and more than one launching out, fearless and hopeful, has found treasure and lands that far outshine 'the wealth of Ormus and of Ind.' One thinks of Jesus in the wilderness; of Augustine, tempested, becalmed, but finally harboured; of Frederick Robertson reduced to the bare mast, 'It must be right to do right;' and of many another, all tempest-tossed but at length reaching the haven.

"'Remote from life' is the judgment passed on theology by those who think life means the kind of existence exploited in the

cheap moving-picture show. Theology *is* remote from that type of living, but not remote from the life that touches central realities, or the life that launches out into the deep, the life of spiritual adventure and advance. Have not we humans lived on this singularly stern and disillusioning planet long enough to learn that reality does not consist of butterfly beatifications and parlour gossip; nor of matter and muscle, blood and iron, submarines and *Wille zum Macht*; nor of what Hawthorne called 'stocks and bonds and other solid unrealities'? Twenty minutes of reality, such as was described by a modern mystic in *The Atlantic Monthly*, in which one penetrates to the heart of beauty and feels the throb of elemental joy, is worth cycles of the Cathay of ordinary outward fortune and success.

"'But theology is so ancient, so entrenched, so thoroughly anchored or overhauled: what chance is there for adventure here?' The query is a natural, yet an unreasonable one. Other sciences are old, but none so old that there is not room for advance. Theology is no exception. One might almost say that theology offers the widest field of discovery and progress. Not that its hoary, tested, fundamental truths are to be left behind—but rather to be *rediscovered* again and again. It is like Chesterton's rediscovery of England. There is pure and inexhaustible significance and joy in the discovery of the cardinal truths of the inner life, as each of us makes it for himself. Such truths are new every morning and fresh every evening. They are like the springs that flow by the wayside, as fresh and sweet to the newcomer as to the last. The fact that others have found these truths before us, and that we find them by their aid, adds to, rather than detracts from, the wealth of their freshness and wonder. Each separate mind finds something by itself, and of its very own, in finding the brave and beautiful old truths that have kept humanity from reverting to the life of the saurians. The Gospel becomes '*my* Gospel,' the law *my* law, the truth *my* truth, to every adventurous spirit.

"Nor is this all. Theology offers an unbounded field for the discovery of genuinely *new* truth, truth beyond that which is now known, which does not invalidate present truth but passes beyond it. In other words, theology is an inherently progressive science. Let not the guardians of orthodoxy hold up holy hands of horror at this contention. 'Once delivered to the saints'—yes, but not *once for all*, nor every last item. The heavens were once given to the astronomer. No other starry system can be expected than was once delivered to the Chaldean star-gazers and their fellows in other lands. Yet astronomy has been finding out more about the heavens ever since, and the end is not yet. It is so with the truth of the spiritual world. Theology should become more intensive and more extensive continually—profounder in its insights, wider in its visions, progressive always."

MY KINGDOM.

When the tedious day's work is over,
And I've earned my hour of rest,
I return to my kingdom of clover,
The rarest a king e'er possessed.

A princess comes running to meet me,
A sweet-faced girlie of four,
A lady in waiting to greet me
With kisses, God's jewels, galore.

Then the cares and the troubles are ended,
To laugh and to sing I am prone;
The heart-breaks are royally mended,
The king comes into his own.

Gold cannot measure my kingdom,
Nor jewels bespeak its rare worth;
For mine is a part of God's kingdom—
The kingdom of heaven on earth.

"BERT" WHITNEY.

SECRET OF THE PYRAMIDS.—On Friday, the 9th inst., Mr. D. Davidson, a Scotsman, collaborated with the late Dr. Aldersmith in his mathematical researches in Egyptology, delivered an interesting address at the British Israel Congress, in which he said he proposes shortly to publish a book on certain mathematical problems of the great Pyramid. His deductions came into direct conflict with those of certain eminent authorities connected with the British Museum and mathematics generally. Mr. Davidson said that he would endeavour to prove that the real solution to the mathematical and other problems of the great Pyramid absolutely upheld and substantiated the chronology of the Old Testament. The Pyramid, he observed, gave the revelation of the Bible in terms of modern science; the sceptics had been asking for generations for a revelation of this nature and it was now proved that this revelation was to be found in the Pyramid. An eminent Egyptologist, the late Sir Gaston Maspero, said that the Egyptians believed that their own book of the dead and the Pyramids gave the same idea regarding their own religion in stone as well as symbol. The book of the dead stated the same story in stone as the Pyramid did in hieroglyphics and pictures. Now it had been proved that the real revelation of the great Pyramid was intimately concerned with the Old Testament.

THURSDAY, JULY 21, 1921.

EDITORIAL:

THE ADVANTAGE OF BEING A LATTER-DAY SAINT.

In an address delivered before an assemblage of the Birmingham conference, and reported by Elder Harold H. Jenson, June 23rd, 1921, I related an incident of my personal experience, in which a learned gentleman who came to Utah many years ago, asked me the following question: "Why should I be a Latter-day Saint, in preference to being a Methodist, a Baptist, a Presbyterian, a Catholic, or anything else in religion?" I answered the question thus:

"You should be a Latter-day Saint because it will do more for you—far more, than any other religion under the sun. It will show you what you were made for, where you came from, why you are here, what is expected of you while here, where you are going after this life, and what awaits you in the worlds beyond. If you were seeking wealth, "the good things of this world," I would advise you to pass us by; for while many have prospered after joining the Church, beyond anything experienced by them before, have become possessed of houses and lands, flocks and herds, etc.—men who would never have owned an inch of ground had they remained in their own native countries, where the Gospel found them—while all this might come to you, we do not hold out such things as inducements, do not offer them to men as a reward for connecting themselves with the Church. If you were seeking office and authority, positions of honor and emolument, in the Church or in the State, my advice would be that you look elsewhere; for while you might rise to prominence, might become Mayor, Governor, Bishop, Stake President, or Apostle, it is just as likely that you might not. Such things are not promised by those who preach Christ's religion, nor are they always received by those who embrace it. If the honors of men, the applause of the world, were your heart's desire, you would not realize it by becoming a Latter-day Saint. On the contrary, the world would hate and despise you, as it hated and despised the ancient Christians, who, like the unpopular 'Mormons,' were a people 'everywhere spoken against.'

"But if the Gospel of Christ, 'the power of God unto salvation,' be the object of your quest; if you want the powers of the Priesthood, which seals on earth and it is sealed in heaven; if you desire the gifts of the Holy Ghost, the Divine Comforter, which reveals the hidden past, unveils the mystic future, and enables those who receive it to lay hold upon eternal life, the greatest

boon that heaven can bestow—if you want such treasures as these, you will find them in the Church of Jesus Christ of Latter-day Saints, and you will find them nowhere else. All of which is susceptible of the clearest proof. The advantage of belonging to such a Church, in preference to any other, is therefore apparent."

O. F. W.

FAREWELL TESTIMONIAL

MONDAY evening, July 10th, 1921, a farewell testimonial was tendered President George Albert Smith and family, Elder Junius F. Wells, and Sister Maude M. Smith, by the elders and saints of the European Mission. The chapel at Durham House was filled to overflowing, among those present being a large number of non-members of the Church, friends of the honored guests. The program was an excellent one and greatly delighted the audience. Elder Thomas M. Wheeler, Secretary of the European Mission, was in charge. The following is the program: Opening song, "The Lord is my Light," sung by twenty missionaries; invocation, Elder George H. Hansen; solo, "My little grey home in the West," Elder James H. Western, accompanied by Sister Florence Roberts; recitation, "When father shaves," Miss Winifred Challis; duet, "A night in Venice," Brother and Sister Roberts; sword dance, Miss Evelyn Rae; violin solo, "Rose dreams," Sister Edith Casey, accompanied by Miss Elizabeth M. Scott; French-Canadian story, Mr. F. W. Kerr; piano solo, Miss Elizabeth M. Scott; "Chestnuts," Elder William A. Morton; baritone solo. "Out on the Deep," Mr. Fred Clutton, accompanied by Sister Edith Casey; vocal solo, "Ave Maria," President James Arno Kirkham, violin obligato, Elder Harold H. Bennett, Miss Scott at the piano; bits of humor, President Orson F. Whitney; violin solo, "Good-bye," Elder Leigh W. Clark, accompanied by Sister Florence Roberts; recitation, "Her first call on the butcher," Sister Dorris Berrett; comic song, "Setting the village on fire," and "The Lighthouse-keeper," Mr. Alfred Cole, accompanied by Sister Roberts; violin solo, "Reverie," Elder Harold H. Bennett, accompanied by Sister Lena Youkstetter; vocal solo, "This is my task," Sister Florence Roberts. Between the first and second part of the program delicious refreshments were served.

Mr. F. W. Kerr, Canadian Government Agent at Liverpool, spoke of the high esteem in which President Smith is held by himself and his family. His life had been greatly enriched by coming in contact with this estimable man, and he felt that the friendship formed here between the two families would endure forever.

President Benjamin R. Birchall, of the Irish conference, in behalf of the elders and saints of the European Mission, presented President and Sister Smith with a magnificent case of cutlery, and Elder Junius F. Wells with a valuable attache case. President

George Easter, in behalf of the elders and saints of the Liverpool conference, presented Sister Maude Smith with an ebony brush, comb and mirror. President and Sister Smith, Elder Wells and Sister Maude M. Smith expressed their sincere thanks for the splendid testimonial gotten up in their honor, and also for the valuable presents they had received. They prized very highly the friendships they had formed during their sojourn in this country. They invoked the blessings of the Lord upon their brethren, sisters and friends in this and adjoining missions. The song, "A perfect day," was sung by the missionaries present, and President Orson F. Whitney pronounced the benediction.

CONVENTION OF MISSION AND CONFERENCE PRESIDENTS.

A SPECIAL convention of mission and conference presidents was held at the headquarters of the European Mission, 295 Edge Lane, Liverpool, Saturday, Sunday and Monday, the 9th, 10th and 11th inst. There were present: Presidents George Albert Smith and Orson F. Whitney, Presidents Serge F. Ballif, of the Swiss and German Mission; John P. Lillywhite, Netherlands Mission; Carl E. Peterson, Danish Mission; Presidents Edgar W. Jeffery, of the Birmingham Conference; David N. Low, Bristol Conference; Arthur H. Taylor, Hull Conference; Benjamin H. Birchall, Irish Conference; Harry S. Stoker, Leeds Conference; Wilford Owen Woodruff, Liverpool Conference; James Arno Kirkham, London Conference; George H. Hansen, Manchester Conference; Osmond C. Crowther, Newcastle Conference; William H. Wilson, Norwich Conference; Harold E. Brough, Nottingham Conference; and William Little, Scottish Conference; Elders Junius F. Wells, Thomas M. Wheeler, William A. Morton, J. Fred Pingree, Elbert R. Curtis, William Horlacher, C. D. Barnes, Harold H. Bennett, George T. Patrick, Leigh W. Clark, Andrew T. Jacobsen, Clayton B. Turner, David Hansen, James H. Western, John H. Parkinson, Ronald M. Jones, Thomas Finch, John A. Donaldson, Alexander Criddle, Franklin M. Nish, Luke Briggs, Claudius W. Hinckley, and Priest George Albert Smith, Jr. Sisters Lucy E. W. Smith, May Wells Whitney, Edith A. Smith, Emily M. Stewart, Edith Smith, and Lucy Walker were also in attendance.

The Saturday evening session commenced at seven o'clock, President George Albert Smith presiding. After singing and prayer, President Smith addressed the assembly. He explained the object of the convention, namely, that his successor, President Whitney, might become acquainted with the presidents of the missions and conferences in Europe, and with the work that they are doing. He requested the brethren to express their feelings

and to report conditions in their respective fields of labor. Owing to our limited space, we are able to give only a brief synopsis of the proceedings.

President Carl E. Peterson appreciated the privilege he had of attending the convention. Was pleased to meet the new president, and invoked the blessings of God upon his ministry. There are nine missionaries in the Danish Mission, six from Zion and three local brethren. Success is crowning their labors. The mission halls are taxed to their capacity and larger buildings are being sought. The auxiliary associations, especially the Sunday-schools, are well attended. There is a pressing need for more missionaries.

President Serge F. Ballif reported the work in Switzerland and Germany, in which countries there are one hundred and eight missionaries. Fourteen of these are from Zion, the rest are local. They are all traveling without purse or scrip, are humble and prayerful, and are meeting with much success. Many hundreds of people have joined the Church in Germany during the past year, and hundreds of others are earnestly investigating its doctrines. There is perfect religious freedom in the new republic. The work has not been as successful in Switzerland, owing, largely, to the prosperous condition of the country. Many people are seeking after the things of the world instead of the kingdom of God and its righteousness.

President John P. Lillywhite reported the Netherlands Mission. In this mission there are twenty-seven missionaries, eighteen of whom had to learn the language. They are traveling without purse or scrip. The saints are providing them with daily food. The various branches are in a very satisfactory condition. There has been a large number of baptisms, and other additions will be made to the Church in the near future. The halls in which the meetings are held are too small to accommodate the people who attend.

President Arthur H. Taylor reported progress in the Hull conference, and said his testimony had been greatly strengthened by his missionary experience.

Elder William Horlacher, of the Dublin branch, felt grateful for the Gospel, which had brought to him and his family the choicest blessings that could come to mortals. Spoke of the hospitality of the Irish people, and believed that when peace is established in the island the work of the Lord will make much greater progress than it has for years past.

President Orson F. Whitney expressed his pleasure at meeting the brethren. They had greatly encouraged and strengthened him. He had responded to the call made upon him willingly, and had come trusting in the Lord, desiring simply to do his duty as it would be made manifest to him from time to time. His only desire, he said, was to save souls, and to this service he had

consecrated himself. Spoke in praise of the splendid work accomplished by President Smith, and of the kindness he had received at the hands of the president and his family. He felt grateful for Elder William A. Morton, whose experience, he knew, would be invaluable to him. He was equally appreciative of the office force—Elders Wheeler, Pingree and Curtis. From Sister Whitney, who had always been a devoted wife and mother, he knew he would receive comfort and encouragement. He exhorted the brethren not to get weary in well-doing, but to keep before them the words of the Master: "Behold, if ye should spend all your days crying repentance, and bring save it were one soul unto me, how great will be your joy with that soul in the kingdom of my Father."

President George Albert Smith expressed his appreciation of the faithful service rendered by the mission and conference presidents and elders laboring under them. They had been a tower of strength to him. He had been greatly blessed by the Lord, to whom he rendered thanks and praise. With his divine assistance walls of prejudice had been broken down and the way prepared for the spread of the Gospel. Advised the brethren to show gratitude for favors received. Told them not to be overcome with difficulties, but to overcome them. "If you see a door shut, brethren," he said, "do not conclude that it is locked and barred. Go up and turn the knob. Give the Lord a chance to work through you. President Whitney will be a father to you, and I know that you will profit by his ministry." It was his firm belief that a great evangelical work will be done during President Whitney's administration.

After singing "Have I done any good in the world to-day?" the benediction was pronounced by Elder Thomas M. Wheeler, and the convention adjourned till the following morning.

(TO BE CONTINUED).

WHAT LIFE MEANS TO ME.

By Marie Corelli.

First of all, Life means to me an unceasing gratitude to God who gave it. There is no day of my existence on which I forget to give thanks to that Eternal Power who, out of an unconscious past, beneficently called me into the present of this world—a world so lovely in its natural beauty that we can imagine nothing lovelier—save Heaven! To be allowed to dwell at all in such a paradise, made fair with everything that can delight the eyes or charm the senses, is to me sufficient cause for hourly thanksgiving, and if I were to try and count up the blessings which just this one joy of sight bestows, I should be beggared of all words.

Life means to me a glorious Opportunity of which no moment should be wasted—a way of spiritual progress—a time in which to make use of all the best powers which Nature and education have bestowed upon me—a little space wherein to perform as many kind actions as possible, and to say as many kind words as I can to my fellow-creatures who are journeying with me along the same road onward and upward! I have known pain and sorrow;—but in my view of the *meaning* of Life, I take these as phases of difficulty over which my soul must learn to triumph. They are the obstacles in the course which are purposely set before me to be conquered, and I have over and over again proved them to be Heaven's kindest intentions in disguise.

Life means to me not only the blessing of Itself, but the promise of a Higher Life—and I live it joyously, devoutly, hopefully and lovingly—accepting it, not as a mere *chance* arrangement, doomed to disperse in a purposeless Nothingness—but as a divinely appointed schooling, which when it shall arrive at what is called the *End*, will have placed me happily at a new Beginning.

THE GIFT OF THE HOLY GHOST.

By William A. Morton.

The greatest gift that God has given to man is his only-begotten Son, foreshadowed in the offering which Abraham made when he presented his son Isaac "a living sacrifice to God." And next to this inestimable gift is that of the Holy Ghost, a gift which, we are told in the Scriptures, "the world cannot receive," but which is reserved for those who, by their faith and obedience, prove themselves worthy of it.

The gift of the Holy Ghost was promised by John the Baptist to the people of his day. These are his very words: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." While John had authority from God to baptize with water, he did not possess the power to confer the Holy Ghost; this higher baptism he told his converts they would receive from one who was mightier than he, the Messiah.

Christ received the baptism of the Holy Ghost immediately after his baptism in water, and he in turn promised it to his apostles, a promise fulfilled on the day of Pentecost, to the astonishment of the assembled multitude. In the inspired Gospel discourse which Peter delivered on that occasion, he promised the same heavenly gift to all those who would repent and be baptized for the remission of their sins, and those who did so were made partakers of it.

What did the Holy Ghost do for the primitive Christians? He testified to them that Jesus was the Christ, the Son of the living God; he bore witness to them that they had done the will of the Father, and were accepted by him; he guided them into truth; he showed them things to come; by his divine power they prophesied, received revelations, saw visions, spoke with new tongues, and did other great and marvelous things. The world marveled, and still marvels, at the boldness with which the early Christians spoke, and at the sacrifices they made for the faith they had espoused. What was it that enabled them to do so? It was the power of the Holy Ghost working in them, and without which they would have been unable to stand.

It has been said that the conversion of Saul of Tarsus is sufficient in itself to prove the resurrection of Christ. Saul's conversion is, indeed, strong evidence that Christ rose from the dead; but the testimony that has been given to the world by the Holy Ghost, speaking through the primitive Christians, is, in the opinion of the writer, far greater than the testimony of Paul or of any or all of the other Apostles. The faith of these people was not founded on the testimony of man; it was not men's testimonies that sustained them in their hours of trial, when they were being subjected to all manner of persecutions, aye, and to death. It was the Holy Ghost, who had borne witness with their spirits that Christ the Lord had risen from the dead, that he was their advocate with the Father, and that the Gospel which they had accepted was the true plan of life and salvation.

As it was with the former-day saints, so it is with the Latter-day Saints. The latter know as well as did the former that Jesus is the Christ, that he rose from the dead; that the Gospel which they have embraced is "the power of God unto salvation," and that the Church of which they are members is the true Church of Christ. They know these things, not by the testimony of man, but by the testimony of the Holy Ghost which they have received "by obedience to the laws and ordinances of the Gospel." This is the secret of their faith, their unity, their strength, and their marvelous achievements.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Ipswich, Sunday, July 3rd last. A convert to the faith was baptized by Elder Joseph Crowther and confirmed by Elder John W. Pitcher.

Encouraging Report from London.—President James Arno Kirkham, of the London conference, gives an encouraging report of the work in the Capital. Open-air meetings are being conducted, and by this means the Gospel message is being carried to many

people. A Jewish convert was baptized recently, and there will be other baptisms at an early date.

Branch Conference.—A conference of the Clayton branch was held Sunday, July 10th, 1921. The attendance at both afternoon and evening sessions was large. Many of those present in the evening were investigators. The Sunday-school children rendered their parts on the program in a pleasing and satisfactory manner, which well repaid the teachers for their untiring efforts. Elders Naylor and Jacobsen encouraged the saints in the Sunday-school work and in the evening spoke on Gospel subjects.

Appointments.—As already indicated in previous numbers of the *Star*, Elder Orson F. Whitney, of the Council of Twelve, has been appointed by the First Presidency of the Church to succeed Elder George Albert Smith as President of the European Mission and editor of the *Millennial Star*, and Elder William A. Morton has been appointed by the First Presidency to succeed Elder Junius F. Wells as assistant-editor of the *Star*.

Releases and Departures.—Elder George Albert Smith, of the Council of Twelve, has been honorably released by the First Presidency of the Church as President of the European Mission and editor of the *Millennial Star*; Elder Junius F. Wells has been honorably released by the First Presidency as assistant-editor of the *Star*; Sister Lucy E. W. Smith has been honorably released as President of the Relief Societies of the European Mission, and George Albert Smith, Jr., has been honorably released as Traveling Priest. These, together with Sisters Emily Smith Stewart, Edith Smith, Edith A. Smith and Lucretia M. Cooley, sailed for Montreal, Canada, last Friday, per s.s. *Melita*.

Socials.—A delightful social was given by the saints of Norwich in the Assembly Rooms, 13a St. Benedict Street, in the evening of July 4th last. A very enjoyable program was rendered, among the items being musical selections composed by a Mr. Appleton, who has been blind since childhood. Refreshments were served. The proceeds will be used in giving a Sunday-school excursion in the near future.

A most enjoyable social was given July 6th, 1921, by the Sunday-school of the Gainsboro branch, Hull conference. Lively and interesting races and games were enjoyed by both old and young in the open fields. Refreshments were served to saints and friends. The success of the outing is most encouraging to the officers and teachers of the recently organized Sunday-school, there being more than seventy present, most of whom were friends.

ASPIRATION.

To live in the light of all the greatness
The world has ever known;
To stretch forth hands that tremble in their weakness
To make it all our own.
To keep the glory of it always shining
Upon our dusty way;
To say to every sun at its declining
"I have reached up to-day."
To walk the path of life with proud steps, greatly,
Whether alone, or with our fellow-men;
To keep our customs gentle, courteous, stately,
And upright to the utmost of our ken.
To know a love divine in its attraction,
A love that, timely, aids and wisely serves,
That blossoms into kindly speech and action,
A light that guides our way—a strength that nerves.
To love the very heights of our horizon,
Nor fear the depths that lie beneath our feet;
To know that under all we set our eyes on
God's purpose runs, unchanging and complete.
To spend our strength in learning, loving, working,
Nor wail our fate with feeble-voiced regret;
To always take our fences without shirking,
And take them proudly, anywhere they're set.
To bend our pride to gratefully receiving
The truth from foes and friends;
To face death steadfastly, the while believing
That true life never ends.
To trust our own strength, but to know it given,
The glory not our own;
To follow thus the path of life to heaven,
Where'er the light is shown.

EVELYN BOUTFLOWER.

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